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and those who receive instruction with those who are untaught, and the colleges of the present time with those of the past. Nor let him forget to compare this Society with the Societies of former times, in which we were wont to dispute about Genii, Ghûls, hiding-places, liers in wait, the elixir of life, the gold-elixir, and about men as half beasts and half descendants of Adam, and other ridiculous things which depress the intellect.

The former times have passed away, their people are no more, their darkness is gone, the four elements are done with; and another era is opening for Syria,—an era of light. True, it is but the first break of day, after all, and that only partaking of the darkness of a long night; yet must it be sunrise ere we awake? Since the dawn has at length appeared, let us rise and bestir ourselves. Already, have many opportunities been lost; and there is much for us to do, before we reach the goal. Would that I had a trumpet-voice,—it should arouse this whole country. I would sound a warning in the ears of the slumbering, that the dawn has come, and we must be up and doing.

E. E. S.



### III. COLONEL RAWLINSON'S OUTLINES OF ASSYRIAN HISTORY, DERIVED FROM HIS LATEST READINGS OF CUNEIFORM INSCRIPTIONS.

At a meeting of the Royal Asiatic Society on the 5th of June last, a paper by Col. Rawlinson was read, which, though drawn up "in great haste, amid torrents of rain, in a little tent upon the mound of Nineveh, without any aids beyond a pocket bible, a note-book of inscriptions, and a tolerably retentive memory," is full of important mythological, geographical and historical information, obtained by reading cuneiform inscriptions on the banks of the Tigris. This paper is appended to the last Annual Report of the Royal Asiatic Society, for 1852. The most interesting deductions of Col. Rawlinson are the historical, and to these we shall confine ourselves in the following brief notice.

The annals of Divanubara, on the Black Obelisque of the British Museum, a translation of which has been published in the Journal of the Royal Asiatic Society, vol. xii., tell us of several expeditions made by that king against Benhadad king of Syria, the last of which was in his fourteenth year; and that in his eighteenth year he again invaded Syria, when Hazael was on the throne. Consequently, the accession of Hazael must have occurred from about the fifteenth to the seventeenth year of Divanubara; but Benhadad's death, and the accession of Hazael, is supposed to have taken place B. C. 886; from which it follows that Divanubara began to reign about the beginning

of the ninth century before Christ. It is also recorded that this king received presents from Jehu, king of Israel, which Col. Rawlinson refers to his twenty-first year, when, according to his annals, he again invaded Syria, and the cities of Phoenicia paid him tribute. Jehu began to reign B. C. 883, and the twenty-first year of Divanubara falls about B. C. 881.\*

Going back, now, from Divanubara, we find the names of three kings through whom the Assyrian empire was transmitted to him, in regular succession from father to son. These are Sardanapalus I., Anaku Merodach, as Col. Rawlinson proposes to read his name, and Adrammelech I., also a conjectural reading. Allowing twenty years to each reign, we are thus brought to B. C. 962, or about the time of the death of Solomon. It was Sardanapalus I. who built the North-West palace at Nimrūd, or Calah, where he also built several temples. His military achievements are recorded in an inscription on a huge monolith at Calah which will soon be published. "It describes the various expeditions of the king in the most elaborate detail, and enables us to identify a multitude of cities and countries which are named in the historical and prophetic books of Scripture, but of which the positions have been hitherto unknown. Gozan, Haran and Rezeph, Eden and Thelaser, Calno and Carchemish, Hamath and Arpad, Tyre and Sidon, and Gebal and Arvad, are all distinctly named; so are the Arab tribes of Kedar and Hazor, Sheba, Teman and Dedan." Connected Assyrian history begins with the accession of Sardanapalus I. All his predecessors, probably, are not as yet known; the existence of only five has been made out, whose names are still undetermined. Col. Rawlinson, however, supposes that the Assyrian empire was founded as long ago as the thirteenth century before Christ.

The length of Divanubara's reign is uncertain; his annals cover thirty-two years, and Col. Rawlinson gives him ten years more, and to his two successors, Shamas Ader and Adrammelech II., as he proposes to call them, the remainder of the ninth century before Christ. Between this period and the end of the first Assyrian dynasty, B. C. 747, there were fifty-three years, during which the Pul of Scripture reigned, whose name is, however, nowhere preserved in the inscriptions, under whom the old Assyrian royal family was driven out by Sargina; but Col. Rawlinson thinks he finds traces of a king who reigned before Pul, after Adrammelech II. To this intervening reign he assigns thirty years, making Pul's accession to

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\* It is proper to observe that the translation of the inscription of the Black Obelisque, published by Col. Rawlinson in the *Journal of the R. Asiatic Society*, gives different readings for the names which he now identifies as those of Benhadad and Hazael; and that the name of Jehu, apparently Yahua, was not thus identified.

have been B.C. 770. Now, in a fragmentary inscription of the South-West palace of Nimrūd, Pul is said to have received tribute from Menahem, king of Israel, in his eighth year, that is, B.C. 762, which was three years before Pekahiah succeeded Menahem on the throne in Samaria. This payment of tribute is mentioned in 2 Kings, xv. 19: "And Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand."

Sargina, the Sargon of Isaiah, is identified by Col. Rawlinson with Tiglath Pileser and Shalmaneser. This identification, and the notices of campaigns against Samaria and Damascus made by Sargina, which are read in the inscriptions of Khorsabad, contribute to the elucidation of many important passages of Scripture history. For example, the synchronous ruin of Samaria and Damascus foretold in Isaiah, viii. 4, of which we have no account in the Bible, is ascertained to have taken place in Sargina's reign. "It is also suggested that the temporary interruption of the sovereignty of Israel, consequent upon the first reduction of Samaria [an event mentioned in Sargina's annals, as belonging to the first year of his reign], resolves an historical discrepancy in the Book of Kings, which has hitherto defied explanation. Hoshea is said in one passage to have slain Pekah, and reigned in his stead, in the twentieth year of Jotham (2 Kings, xv. 30). In another, his accession is made to fall in the twelfth year of Ahaz, who was Jotham's successor (2 Kings, xvii. 1). The explanation of this is, then, that during the early part of the reign of Ahaz there was an interregnum in Samaria, and that the second accession of Hoshea dated from the period when he threw off the yoke of Assyria."

The Khorsabad annals extend only to the fifteenth year of Sargina, that is B.C. 732, and it is doubtful whether there is any Assyrian record existing of the captivity of the Ten Tribes in the reign of Hoshea (2 Kings, xvii. 6).

According to Col. Rawlinson, Sennacherib followed his father Sargina immediately, and came to the throne B.C. 716. The expedition of this king against Jerusalem, related in 2 Kings, xviii. 13, ff., is noticed with its attendant circumstances in the annals of his third year. We feel constrained to transfer to our pages the whole passage, as translated by Col. Rawlinson, together with his remarks upon it compared with the Scripture narrative.

'In the autumn of the year, certain other cities which had refused to submit to my authority, I took and plundered. The nobles and the people of *Ekron* having expelled their king *Haddiya* and the Assyrian troops who garrisoned the town, attached themselves to *Hezekiah* of Judea, and paid their adorations to his god [the name is lost]. The kings of Egypt also sent horsemen and footmen, belonging to the army of the king of *Mirukha* [Meröe or Æthiopia], of which the numbers could not be counted. In the neighbourhood of the city of *Allakhis* [Lachish], I joined battle with them. The captains of the cohorts, and the young men of the kings of Egypt, and the captains of the

cohorts of the king of 'Meröe,' I put to the sword in the country of *Lubana* [Libnah]. 'Afterwards I moved to the city of *Ekron*, and the chiefs of the people having humbled themselves, I admitted them into my service; but the young men I carried into captivity, to inhabit the cities of Assyria. Their goods and wealth, also, I plundered to an untold amount. Their king *Haddiya* I then brought back from the city of *Jerusalem*, and again placed in authority over them, imposing on him the regulated tribute of the empire; and because *Hezekiah*, king of Judæa, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him *Jerusalem*, his capital city, and some of the inferior towns around it.' [A faulty passage, and of doubtful signification, here follows]. 'The cities which I had taken and plundered, I detained from the government of *Hezekiah*, and distributed between the kings of *Ashdod*, and *Ascalon*, and *Ekron*, and *Gazah*; and having thus invaded the territory of these chiefs, I imposed on them a corresponding increase of tribute over that to which they had formerly been subjected; and because *Hezekiah* still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around *Jerusalem*, with 30 talents of gold and 800 talents of silver, the accumulated wealth of the nobles of *Hezekiah's* court, and of their daughters, with the officers of his palace, men slaves and women slaves. I returned to *Nineveh*, and I accounted this spoil for the tribute which he refused to pay me.'

"Now the value of this notice can hardly be overstated. It gives us the Assyrian version of one of the most important episodes of Scripture history, and coloured as we must expect to find it in favour of the Assyrians, it still confirms the most important features of the Scriptural account. *Jerusalem* alone, of all the cities of Syria, did *not* fall under the arms of *Sennacherib*. The Jewish and the Assyrian versions of the campaign are, on the whole, indeed, strikingly illustrative of each other.—*Hezekiah*, at an early period of his reign, while *Sargina* was still upon the throne of *Nineveh*, 'had smote the Philistines even unto *Gaza*'—and it is probably this event which is described in the inscription as a defection of the *Ekronites*, for otherwise it is difficult to account for the fugitive Assyrian governor being found in *Jerusalem*. In the fourteenth year of *Hezekiah's* reign, or B. C. 713, *Sennacherib* having reduced the other cities of the sea-coast, turns his arms against *Ekron*, which was still held by the king of Judah. He was interrupted in his design by the advance of the Egyptians and Ethiopians under *Tirhakah*, king of *Meröe*, and he turned back accordingly to *Lachish*, to engage with them. . . . . That *Sennacherib* did really defeat the Egyptians at *Lachish*, may be inferred from 2 Kings, chap. xviii. verss. 21, 24, as well as from various passages in the prophetic books, and the story accordingly which is told by *Herodotus* of the flight of the Assyrians, may be set down to the vanity of the priests of *Memphis*. From *Lachish* *Sennacherib* proceeded to *Lubana* [Libnah], where he executed his Egyptian prisoners, and where he was joined by *Rabshekah*, after the latter's unsuccessful mission to *Jerusalem*. (2 Kings, xix. 8.) *Sennacherib* must have now made that foray upon the territory of *Hezekiah*, which is noticed in Scripture under the expression, 'He came up against all the fenced cities of Judah, and took them.' (2 Kings, xviii. 13.) Colonel Taylor's cylinder gives an account of the prisoners and spoil which were taken in this foray. The numbers of the male and female prisoners are stated at 200,164, and it is very remarkable that *Demetrius the Jew*, as he is quoted by *Clemens of Alexandria*, ascribes the great Assyrian captivity of the Jews to this very king *Sennacherib*. Of the distribution of the captured cities among the kings of the Philistines, we have no account in Scripture; but the cylinder gives the details of the arrangement, and names the kings whose territories were thus

enlarged : *Mittinta of Ashdod, Haddiya of Ekron, and Ismibel of Gaza*. The reason assigned by Sennacherib for leaving Hezekiah in possession of Jerusalem, cannot, unfortunately, be made out in either of the copies of the inscription. It is certain, however, that Hezekiah still refused to submit, and as it is also evident, from the close of the 10th chapter of Isaiah, that the Assyrians must have approached very near to the city (a strong argument being thus furnished in favour of the truth of Sennacherib's statement, that he carried off the whole population from around Jerusalem), the inference seems to be inevitable, that the capital could only have been saved by the miraculous interposition of the Almighty. Sennacherib's annals do not of course allude to a discomfiture produced by pestilence and panic; but the summary way in which he closes his account of the campaign, merely stating that he returned to Nineveh with his spoil, would be alone sufficient to indicate some disaster to his army. It is also important to add that he was unable, during the following year, owing apparently to the severe check he had sustained, to undertake any operations of magnitude, and that, so far as has been yet ascertained, he does not appear, at any subsequent period of his reign, to have ventured to lead his armies across the Euphrates into Syria."—pp. xxxv, xxxvi, xxxvii.

Col. Rawlinson adopts from the Greeks the length of reign which they give to Sennacherib, eighteen years, and consequently places his death B. C. 698. Between this event and the taking of Nineveh by the Medes, B. C. 606, three kings reigned, called Assur-akh-as, or Assur-akh-adana, the Esar-haddon of Scripture, Assur-adon-pal, or Sardanapalus III, as Col. Rawlinson's makes him, who supposes Pul to have been also called Sardanapalus, and one whose name Col. Rawlinson's cannot as yet read.

E. E. S.

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#### IV. LATE DISCOVERIES IN PERSIA AND MESOPOTAMIA.

The following paragraphs from a letter to the Corr. Sec. from the Rev. Dr. Justin Perkins, missionary in Orûmiah, dated July 2, 1852, will be read with interest.

"A very pleasant visit which we have just received from the members of the English Expedition commissioned to assist in surveying and settling the boundary between Turkey and Persia, furnished me with some facts of antiquarian interest, and reminded me that your last letter is still unacknowledged. "Col. Williams, the head of this Expedition, and Mr. Loftus, the geologist connected with it, have made some intensely interesting discoveries at *Susa*—which they have no doubt is *Shushan*—one of the residences of the ancient Persian kings, Artaxerxes, Darius, etc. They have excavated extensive ruins of a marble palace, covered with sculptures and cuneiform inscriptions, the same slab often containing the three-fold form, of Babylonian, Median and Persepolitan writing. On these slabs are the names of the Persian kings above mentioned, in these three characters. The palace itself seems to have been the counterpart of that of Persepolis—as we might say, a copy of it. The marble pillars, sixty feet in length, were broken and crumbled in falling, and many portions of them had been dug out and carried off by the inhabitants, to